itously moved,) had been the sole original of all things, hut only of the <n OW, the gods, so called by way of distinction from God, or the supreme Deity; that is, the inferior mundane gods generated together with the world. The reason whereof was, because it was a most ancient, and in a manner universally received tradition amongst the Pagans, as hath been often intimated, that the cosmogonia, or generation of the world, took its first beginning from a chaos (the Divine Cosmo-gonists agreeing herein with the Atheistic , ones) ; this tradition having been delivered down from Orphans and Linus (amongst the Greeks), by Hesiod and Homer, and others ; acknowledged by Kpicharmus; and embraced by Thales, Anax-ngoras, Plato, and other philosophers, who were TheLsts ; tine antiquity whereof was thus declared by Euripides:*

Tat

Non hie* m«[k]us, scnl matrts est
SCTUIO mex, l-'igora ut «na fucrtt **t
c'tx-U t*t soli,
<ju«* HU>X ut rerepeniiitstutum,
liiliTtaif h«*c in oras luminis ;
I*«»ras, vt*lnrrcs? arl>ores, potiti

Noitlior can It reasonably be doubted, but that it was originally Mosaicai, and indeed at first a Divine revelation, since no man could otherwise
pretend to know what was done before mankind

*** In M*na!ipjH» apiwl Diwlor. Sirul. iib. h cap. iv. ct Euscbium**
f . £taugi:L lib, i. cap* v* p» -0.